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 Tuesday, 11th.—Correspondence Committee, at 5.45 p.m.
 " " Finance Committee, at 6 p.m.
 " " COUNCIL MEETING, at 6.30 p.m.
 Wednesday, 12th.—Enquirers' Seance, at 8 p.m. Medium, Mr. Eglinton.
 Friday, 14th.—Soyrec Committee, at 5 p.m.
 " " Library Committee, at 5.45 p.m.
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A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME ELEVEN. NUMBER TWENTY-THREE.

LONDON, FRIDAY, DECEMBER 7th, 1877.

THE VIEWS OF THE THEOSOPHISTS.

BY COLONEL HENRY S. OLCOTT, PRESIDENT OF THE THEOSOPHICAL SOCIETY OF NEW YORK.

MORE than once the editor of *The Spiritualist* has invited us Theosophists to enter its hospitable columns, and array the facts and arguments upon which we rely for the support of our opinions. This truly liberal spirit merits great commendation, and we will avail ourselves of the opportunity. Hitherto we have said little, for silence seemed the better course until the clamour of our detractors had measurably subsided. We have been honoured, in this country, with a degree of notoriety quite beyond our humble desires. By the united efforts of the press, the pulpit, and the rostrum, our name and supposed views have been made known to more people than those of any other society within my recollection. Strangely enough, the Spiritualists, who should have seen in us their natural allies against the common enemy, have regarded us as foes, and even charged us with the design of attempting to split the great body of believers into warring halves, in the interest of Catholicism. Let me, as briefly as possible, set forth the claims of Theosophists:—

1. We accept the doctrine of the immortality of the human spirit, and the fact of an intercourse between this world and the next.

2. We believe in the reality of medial phenomena, objective and subjective.

3. That mediumship may either be congenitally active or latent; in the latter case it may be developed into activity by effort under favouring conditions.

So far, you see, we are in perfect accord with Spiritualists. But we do not consider it beneficial to the individual or to society to indiscriminately encourage mediumship; for as now practised it subjects the sensitive to enormous perils, physical, psychological, and moral, and too often begets in the investigator a blind credulity, which speedily lapses into bigotry and dogmatism. Needless for me to cite manifold examples, when the personal experience of every veteran Spiritualist with physical mediums of both sexes, and the tone which has pervaded the speeches and writings of many public champions of the cause, these past thirty years, need only be appealed to.

Physical mediums should, in our judgment, be divided into two classes—those who are moved by the spirits of the departed, and those whose occult phenomena are attributable to the agency of their own *doubles* in concert with other potencies. We think that the neglect to so discriminate has caused infinite pain to honest mediums, scandal to a great movement, and disappointment to sincere investigators.

To properly understand our attitude towards Spiritualists, you should first know how we regard Man and Nature. To us, Man is a trinity, not a duality; in short, we accept the philosophy, which is the fundamental doctrine of all Oriental systems, and equally the basis of the Greek, Roman, and other derivatives. Inside the physical body and permeating it is an astral body, or soul, and these two are overshadowed (illuminated and spiritualised) by a third—the divine, immortal spirit, the *vous*, the *ruach*. At birth the babe is but a duality, and becomes a trinity only when reason begins to manifest itself—usually at the age of seven years, but sometimes earlier. And so, too, Nature has its physical side, its vitalising astral soul, and, sublimest of all, its eternally-existing, divine spirit.

We believe that the man of flesh dies, decays, and goes to the crucible of evolution, to be worked over and over again; that the astral man (or *double*, or soul), freed from physical imprisonment, is followed by the consequences of his earthly deeds, thoughts, and desires. He either becomes

purged of the last traces of earthly grossness, and finally, after an incalculable lapse of time, is joined to his divine spirit, and lives forever as an entity, or, having been completely debased on earth, he sinks deeper and deeper into matter, and is annihilated. Usually the separation of soul and spirit occurs before the bodily death: this is the rule, but still there are exceptions. The soul, you perceive, we regard as matter, though exceedingly sublimated, and as completely subject to the laws of matter as the physical body itself.

The attractions of spirit are toward spirit, hence antagonistic to those of matter, and thus is the equilibrium of all things maintained. The man of pure life and spirituality of aspiration, one would logically say, would be drawn towards a more spiritual realm than this earth of ours, and repelled by its influence. *Vice versa*, he whose life has been a revel, a debauch, a scramble of sordid ambitions, a field for the exercise of cruelty and injustice, has no post-mortem attractions except to the earth, and would not, if he could (which he cannot) leave it. From a being thus brutalised, the divine, immortal spirit has shrunk in horror, and death finds the man but a duality, of which one part goes into the ground to rot, the other wanders in and about the habitations of men, obsessing sensitives, to glut vicariously its depraved appetites, until its life is burnt out by their very intensity, and dissolution comes to crown the direful career. These earth-bound souls, these that the Romans called the *larvæ*, are the "Elementaries" of the Theosophical Society, of which so much has been said with so little understanding. They are called elementaries, because, being naught but matter drawn from the elements, they ultimately return to those sources.

The "Elementals" are quite another thing. What, in common parlance, are termed "the forces of nature," Oriental philosophy designates as beings to which we, in common with the masters whom we have studied, have applied the name "elemental" spirits. As intelligent Spiritualists know, the Eastern philosophies teach the doctrine of an evolution far more complete than that of our contemporary science. It has no "hiatus," no "impassable chasm," no "missing link." The spiritual, equally with the physical side of the cosmos, has shaped itself in obedience to this primal impulse. In the effort to produce the master-piece, the Inner Man, lower astral forms have been evolved, as, in physical nature, from the mollusc up to the lecturer on protoplasm (*chef d'œuvre* of the visible universe), the chain of being has a million links. In the line of astral evolutions, the elementals have their place, and, as the apex commands all the lower parts of the pyramid, so man, by virtue of his position, has natural dominion over all beneath himself. But as mediumship, clairvoyance, and other qualities, have most commonly to be brought out and trained, so this power to rule subordinate beings has in most cases to be gained by man through initiation. He must first learn to subdue his physical self, and then other victories will be comparatively easy. The perfect initiate has absolute dominion over those errant, unthinking, soulless forces of nature, and with their help can do what common men call miracle. Of themselves they have no more desire to harm than to help us, and are no more responsible for their actions than the wind that blows, the fire that burns, the flood that devastates. They are the force of the wind, the fire, the flood. They are the creatures of immutable law, and man, in employing them, but uses them in obedience to the same; aiding nature, as Mme. Blavatsky says in her book, but never impeding it. We Theosophists totally deny the possibility of miracle.

Jesus pertinently said that an evil tree cannot bring forth good fruit. We apply this rule to immoral and intemperate mediums, promiscuous circles, dark *séances*, and physical

mediumship in general. The laws of polarity, in our judgment, make it absurd to expect that any pure disembodied spirit can come into, or near, or influence directly one of those mediums who have been teaching and living impurely, or among inquirers who perchance enter the circle flushed with strong drink, or steaming with the atmosphere of some demoralising association. Evil influences are alone drawn towards such magnets; and we firmly believe that the whole range of physical phenomena, from rapping to full-form presentations, are manifestations of the power of either earth-bound elementaries, helped by elementals, or the souls of the mediums themselves, acting transcorporeally with or without the help of elementals.

To apply this theory, tests of the assumed identity of the communicating intelligence, such as are constantly being received by inquirers, may be given by the medium's soul, or by an "elementary," either one seeing the facts in the memory of the inquirer, in his surroundings, or in the stream of his family history, with which he is as directly connected as one bend of a river with the next bend above, or any other beyond it up stream. The medium's physical brain may be either conscious or unconscious in such a case. Slade's slate-writing comes under the same rule. The "spirit-hand" that is often shown at his table is almost certainly his own astral hand. Miss Kislingbury's highly instructive experience with Watkins, a greater slate-writer even than Slade, seems to warrant the application of the same hypothesis to him. The Katie King of Miss Florence Cook may have been her own double or soul; in fact, I am quite sure it could not have been an elementary, since I am assured that she was a young girl of unblemished character. Her body being asleep, or barely active under the feeble power of the life-principle, her double was free to move about, talk, seem and act like an independent being. Other cases that I constantly see reported in *The Spiritualist* come within the same category, and hereafter may be touched upon. Suffice it for the present to say that I do not think that a single one of the materialised forms to which your circles have given names is that of a pure human spirit, but all are either the medium's doubles, or their emanations worked into animated statues, and caused to behave like living beings. How wise or foolish in utterances, how constrained or boisterous in behaviour, how gentle, rough, kind, or malicious in disposition, depends upon the state of medium and circle, physical, mental, and moral. The mightiest question that your inquirers, with such opportunities as they possess, can solve, is that of the powers of the embodied human soul. *Probe it with the divining rod of mesmerism.* The earnest student of psychology owes a debt of gratitude to Mr. Harrison for bringing out his edition of Gregory's great book. I read the work more than twenty years ago, and gained knowledge from it that has served me well in all my inquiries into the phenomena of mediumship. But, let me say, that important as it is, the mesmerism of which it gives us glimpses is a nothing beside that phase of the science known and practised in the Indian pagodas and brotherhoods through untold centuries. The examples I have not merely read about but seen, so far exceed the belief of unprepared European investigators, that I shrink from the narration, lest my testimony be discredited. The little I have said in print already has, I learn, caused Dr. Carpenter to tax me with credulity while admitting my apparent honesty.

About other mediumship than physical—the agency by which physical phenomena are produced—I have said nothing. We thoroughly concede the action of pure disembodied human spirits in the sublime phrases of inspiration, prophecy, trance-vision, and direct writing. But not in all cases; far from it. The medium's soul may manifest its power in all these, as may also the elementaries. Given an innocent, unworldly, spiritually-minded medium, a select circle of harmonious minds actuated by the same holy impulse, and the chances are largely in favour of the intellectual phenomena being produced by the pure denizens of the inner world. Judge this tree, like the others, by its fruits. And for the sake of logic and consistency do not call the vapid discourses and writings of any medium whatever the outpourings of spirit wisdom. "Le bon vin n'a pas besoin d'enseigne." Bacon and Shakespeare, to say nothing of my

old friend Judge Edmonds, and my old chemical teacher, Professor Mapes, have not degenerated into idiots.

Depend upon it, it is better for everybody to have no circles except in the light, no phenomena without test conditions, no mediums who are at the mercy of every chance moral leper who has a sovereign to spend. Place your medium above the risk of starvation, and isolate him from the impure, or expect a continuance of just what we have deplored, often blushed for, these thirty years.

Theosophists learn from their studies that temperance and a chaste life are absolutely indispensable for him who would be initiated into the higher wisdom. I see its results among our own number, and speak by the book. Not one of us but has been made better and happier by it, while in some a marked reformation in thought and deed has been effected. From the beginning of our society we made it the imperative rule that no free-lover should be tolerated in our fellowship. In the Oriental religions there is no abomination of a vicarious atonement. Man is taught that he must save himself (*from annihilation*), and so we who also profess them are led to aspire to a better living than we thought necessary under Christian tutelage. Did you ever understand what Jesus meant in saying that a man could lose his *Psuché* (Matt. xvi. 26)? Note, please, his *soul*, not his *vovs* (immortal spirit); that *cannot* be lost, for it is eternal and immortal. It will illuminate you and me as long as we preserve our entity, until our soul or astral double is lost—annihilated, dispersed. I leave it to Spiritualists to say whether Theosophists influence society for good or evil.

While we discourage mediumship, except under the most favourable conditions, we highly approve of the cultivation of the WILL POWER under all conditions. Mediumship exacts passivity, receptivity to evil as well as good influences. I have seen pure women debased and pure men ruined by their "spirit bands." The human will, on the other hand, is the greatest of all forces. Have faith in one's self, and, as Jesus said, the adept can move mountains. Before the sovereign will of the truly great soul, empire plays the courtier, and mankind bows in ready submissiveness. See what the will of the mesmeriser does with his subject, and fancy what the adept of India, Thibet, and Ceylon can do by profiting by the instruction of twenty millenniums of sages! He needs no "guide" or "control" but his own luminous spirit.

I may be told that real or supposititious spirits sometimes declare to their mediums that immortality is the common heritage of all men; that evolution is not a fact in the spiritual side of the universe; that the elementaries all finally become purified of sin; and that there are no such things as elementals fixed within the limits of their several kingdoms. Well, my answer is that until the laws of spirit-intercourse with us are understood and the phenomena wholly brought within control, the less use made of such testimony the better. Who cares to offset the asseverations of such unverified and unverifiable witnesses against the accumulated experience of thousands of trained seers, not mediums, not controlled, but able to sound the profoundest depths of nature, and who have sounded it. This very day the earnest truth-seeker may find in the far East the proofs of the doctrines I have enumerated. There are the facts, go and collate them; they will no more come to Great Russell-street than the pearls of Ceylon or the leaves of the letter-tree of Kounboun.

One word more before I close. We affirm that the indiscriminate attainment of immortality *would be contrary to the analogies of nature and repugnant to the idea of strict justice.* Everywhere, as Darwin and Wallace and their compeers have shown us, the universal law of the "survival of the fittest" prevails. There are positively no exceptions, the rule is imperative. Shall, then, this eternal scheme of the universe, which applies to physical man no less than to the animal and plant, be interrupted with respect to the spiritual man or astral human soul? Is this logical? We answer that it is not; and our interpretation of the saying of the initiated Jesus—that the "Kingdom of Heaven" must be taken by "violence," is that he who would perpetuate his individual existence through the æons must *win* the immortal crown. This is the secret of the aspiration of the Buddhist for Nirvana, of the Brahman for Moksha; and

their dread of metempsychosis rests upon the esoteric idea that the particles of the brutalised soul, when dispersed, will be used over a myriad times by the deft workwoman Nature, in future evolutions of animal forms.

I shall know by the comments that will be made upon this article how successfully I have explained the main features of the theosophical doctrine. It would not be fair to expect that with such brevity I could fully elucidate them, or even touch upon the many minor topics that it embraces. I hope that at least I have shown that we believe:—

1. That personal immortality is potential, not inevitable.
2. That mediumistic physical phenomena are not produced by pure spirits, but by "souls" embodied or dis-embodied, and usually with the help of elementals.
3. That "elementaries" are impure, disembodied, perishable human souls, and "elementals" the forces of nature.
4. That mediumship means passivity; and adeptship, or the magical power, its opposite—activity; the former condition one of peril, and to be shunned except under the very best conditions, the latter the reverse.
5. That a pure life and total abstinence from drink are indispensable to the exercise of the magical power and the acquisition of spiritual truth. I should add that a diet of vegetables is also exacted in Eastern countries of aspirants for initiation.

6. That we Theosophists of the inner ring adhere to the Oriental religious philosophies as better guides to happiness than Christian theology, better teachers of science than the Aristotelian methods of our modern physicists.

For the information of the large number of inquirers in Europe and elsewhere, from whom I am constantly receiving inquiries about our society and application to be received into its fellowship, I beg to say that that body is a strictly secret one, and there are no vacancies at present. We were compelled to shut ourselves in so as to pursue our studies unmolested, and experience is constantly confirming the wisdom of our policy. A branch is being established in England, which may or may not make its post-office address known.

New York, November 17th, 1877.

THE DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

ON Thursday evening, the 29th ultimo, Mr. R. A. March gave the first of two readings, with critical observations on "Shakespeare's Play of Hamlet, with special reference to the Ghost," at the rooms of the above Association, 53, Sigdon-road, Hackney Downs, London, E., under the presidency of Mrs. Corner.

The reading opened with an account of the origin of the play, which was supposed to have been founded on a story in an old novel, translated from the French of Belleforest, entitled *The Historie of Hamlet*, in black letter, thought to have been derived from the *Historia Danica of Saxo Grammaticus*, who lived in Denmark during the latter part of the twelfth century, and began his history after 1177. The play was supposed to have been written as early as 1597, but printed in its present form in 1604. The lecturer next spoke of the sublime language of the tragedy, teeming with philosophy and metaphysical subtlety, and said that he who penned it was not writing for his own age alone, but "for all time." No play had been so much the subject of criticism as this had been, and none had passed through the fiery ordeal of criticism so unscathed. The lecturer then gave a description of the opening scenes of the play, after which he proceeded to read portions of the scenes, and he especially called attention to the fear and horror excited by the first appearance of the Ghost. He also quoted the following passage:—

Marcellus.—We do it wrong, being so majestic,
To offer it the show of violence;
For it is as the air invulnerable,
And our vain blows malicious mockery.

Bernado.—It was about to speak when the cock crew.

Horatio.—And then it started like a guilty thing
Upon a fearful summons. I have heard
The cock that is the trumpet to the morn
Does with his lofty shrill-sounding throat
Awake the god of day and at his warning,
Whether in sea or fire, in earth or air,
The extravagant and erring spirit hies
To his confine, and of the truth herein
This present object made probation.

Marcellus.—It faded on the crowing of the cock.
Some say that over 'gainst that season comes
Wherein our Saviour's birth is celebrated
The bird of dawning singeth all night long;
And then they say no spirit dares stir abroad;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallowed and so gracious is the time.

The lecturer, after reading the scene between Hamlet and the ghost, spoke of the universal belief in the twelfth and later centuries in ghostly apparitions, quoting the opinion of Mr. Morison, who, in his life of St. Bernard, observes "that to disbelieve such phenomena in the twelfth century would have been considered good *prima facie* evidence of unsoundness of mind;" and speaking of the fifteenth century, he quoted Machiavelli, who thought "the air we breathe to be full of spirits, who, in compassion to mortals, forewarned them by sinister omens of the evils about to come to pass."

After some observations from members present had been replied to by Mr. March, it was unanimously resolved to adjourn the second reading to a date to be hereafter announced.

A CASE OF CLAIRVOYANCE IN BOSTON.

A CORRESPONDENT, under a recent date, favours us with the following narrative:—

"At Rochester Hall, Boston, a few weeks ago, a man related an experience which, if true, was worthy of record. Investigation proved it true in detail, as our interview with the party demonstrated, and the account is briefly this: An interesting child, six years old, whose parents were Catholics, residing on Border-street, East Boston, was missing. Friends and police were looking for but could not find him. A coloured barber, who took a fancy to the child, and at whose place he was last seen, was arrested on suspicion of having kidnapped him. A man who knew the father suggested his going to a medium. He had no faith, so lost a day; but, finally, they went together to a well-known test and clairvoyant medium of this city, who at once stated to them the object of their visit, and said the child was drowned. The father doubted it, as the child was very careful. The medium said the child was not drowned at the wharf—was in the mud; she could not see it very well, but gave such description of locality that the friend could easily find the place. The father had no faith at all, and was not inclined to follow it up, and the gentleman's idea was that he was kidnapped, so the test—as it proved to be one—could hardly be called mind-reading. The friend, with another person, however, went to what he thought was the place indicated, which was on Sumner-street, and not a long distance from the child's residence, where was left by the outer filling of the wharf a hollow spot where the water came through the loose dirt and left it again, as the tide rose and fell. There were some rotten planks and spars or timbers that floated when the tide was in, and rested in the mud when it was out. The child was found in the mud, the lumber or spar resting on him, its weight pressing him there. He had probably fallen in when the wood was floating, and, as it settled, it crowded the body in the soft mud beneath it. The locality, time, and the description were remarkably exact, and, investigation showing the facts to be as we have stated, we have thought it worthy of notice."—*Banner of Light*.

NEXT Friday Mr. and Miss Ella Dietz will give some more public readings in the Langham Hall, Portland-street, London. Miss Dietz has a book of poems in the press.

JUST before going to press, we have received the current number of *The Dublin University Magazine*, containing an interesting article by Professor W. F. Barrett, entitled, "The Demons of Derrygonnelly." It describes the evolution in Ireland of phenomena like those which broke out spontaneously in the Fox family at Hydesville.

A CHINESE FUNERAL.—The Hartford (Conn.) *Evening Post* says:—"The funeral of the wife of the Chinese interpreter, Kwang, was largely attended Tuesday afternoon. The body was dressed in an elegant costume of Chinese silk, with the most natural and simple ornaments, and laid in a plain rosewood coffin. Her bridal wreath of five years ago was placed over her forehead, and the hands, folded upon the breast, held a moss rosebud. There was but little adornment aside from flowers, of which there was a beautiful assortment, offered by friends. The plate upon the coffin bore simply the name of the dead wife, Kwangi Sien Chin, with her age. Beside the coffin stood her portrait in oil, which was painted in China. The Rev. Mr. Gage conducted a simple Christian service, reading from the Bible various appropriate selections, adding a few remarks. The bearers were Mr. Young Yau Poo, the assistant commissioner; Mr. Lew Keep Chin, the principal of the Chinese school; Professor William M. Gage, and Mr. James L. Stevens. Mr. Kwang held his child during the ceremony, and at the cemetery the little one remained beside the grave as the coffin was lowered, and the last prayer and last selections from the Bible were read, while many friends threw tributes of flowers upon the coffin. Kwang Ki Chin is a gentleman of unusual education and culture, and a faithful student of Confucius. The blow has fallen heavily upon him, and the entire circumstance is fraught with touching and forcible suggestions to those who are ready to observe them."

DR. SLADE IN BERLIN.

(Translated from the "Berliner Fremdenblatt.")

I FELT anxious to see Dr. Slade again, and decided on going into his room, with Dr. C. As we proceeded to explain to him our object and our wishes, he interrupted us by saying that it was absolutely out of his power to accede to our request, without consulting the influence which controlled him. We were desired, therefore, once more to place our hands on the table while the former experiment of endeavouring to obtain writing on a slate was tried. Instantly the scratching sound of a pencil was heard, and when raps indicated that the communication was finished, we clearly deciphered the following sentences:—"It is not in our power to give you the information to-day, but come back to-morrow, and you will have news of your friends, regarding whose fate you will soon receive some decisive intelligence by letter. At this moment we see a friend employed in writing to you."

This had a very suspicious appearance to me. "Spirits who need twenty-four hours for consideration," I thought, "must have something very earthly and human about them."

At this moment Dr. Slade exclaimed, "I see a man;" and he gave a description apparently so accurate of the face visible to him, that Dr. C. recognised it with evident terror as that of his missing friend. On producing a portrait from his pocket-book, it was admitted by the medium to be a likeness of the man he had seen, and of whose safety he further professed himself perfectly convinced, after what had occurred. Well, you may be certain that after *this* we did not hesitate about paying another visit, as suggested. The hour was one o'clock, on the 7th of November. Dr. C., who is the master of a school, was compelled to go home in the interval, but a very respectable librarian, a well-known sceptic, was deputed by him to take his place, and acquaint him immediately, by letter, of all that transpired. The picture of the missing man was laid on the table; our hands were linked for a time, and Dr. Slade instantly commenced to shudder violently. Again the slate and minute piece of pencil were held under the edge, and the writing commenced as before. On removing the slate we found the following message, which was communicated to Dr. C. the same day: "We come to you with news of the young man; his godfather is present, and tells me the young man is safe and well; no harm has befallen him. His father will receive a letter from him in a few days. This is all we can tell you of him now; as the most you wished to learn was to know he was safe. We shall try to make him successful in life, and help him to return again to the home of his affectionate father."

I felt desirous of pursuing the subject so as to be able to communicate the result to my readers.

What surprised me most was the delight Dr. Slade expressed at the complying humour of the spirits.

On one occasion Dr. Slade threw himself into a mesmeric sleep, during which he spoke about the young man as if all he were uttering were a divine revelation. To me it seemed to be a humbug, somewhat similar to self-mesmerisation, and I resolved on putting his alleged power to the proof. With this object I placed in his hands a portrait of my daughter, who had attained her seventh year, and he depicted the condition of the poor little nervous, weakly child so accurately that I thanked God when he finished by stating that with great care she would yet develop into a clever and able woman.

At my fifth *séance* I took with me two distinguished gentlemen of position, to whom I acted as interpreter. The medial power of one was immediately recognised by Dr. Slade, and made apparent to us, for on two clean slates being placed in his hands, with a minute piece of pencil between them, some writing was given us immediately, while Dr. Slade's hands were visible to all on the table. All this, and much more, I can testify to having seen. It is not my duty to expatiate either on the improbability of the truth of Spiritualism or on its probability. This is a task which devolves on our scientific authorities. On them it is incumbent, while so phenomenal a specimen of humanity dwells among us, to probe the subject to the bottom, and decide

whether it is a mere swindle, or whether we are on the verge of discovering some hitherto mysterious force which may be utilised for the benefit of mankind. At present we are dealing with an enigma which we can only trust our scientific men will endeavour to recognise as such, and, if possible, to solve so that the world may be the better for their labours. We are given to understand that Professor Birchow is about to undertake an investigation, and expect soon to learn that a subject which has long seemed inexplicable to us, is capable of an easy and satisfactory solution.

Thus concludes the account of our correspondent, and we have but to subjoin that every reliance may be placed on his truthfulness, and that we, on our part, entirely concur in the opinion that it is absolutely necessary for our scientific men to undertake the investigation of Spiritualism seriously, and cease to make an exhibition of their own folly and frivolity by pronouncing it a swindle and a delusion.

Mr. Slade does not want for visitors who are earnestly desirous of witnessing his manifestations, and they all quit him with a certain degree of faith in his powers—with such puzzled expressions as, "There are no such things as spirits, of that I am confident, nevertheless there is certainly something in this, and what can it all mean, &c.?"

With regard to spirits, there have been Spiritualists for the last hundred years, but they have not advanced an iota towards proving the existence of such beings. Here, however, we have something palpable and tangible. A piece of pencil writes without apparent aid from human hand between two slates placed closely together! By what means or by what power does the pencil write? And how is it that it never by any chance writes in the German character, though we so frequently obtain sentences in other languages? Again, how are stools and chairs upset, people elevated, and tables moved before our eyes? These matters are well worthy a searching examination, and if they can be accounted for by purely natural cases, then Spiritualism must be consigned eternally with all other humbugs, to the realms of imposture.

Poetry.

POETRY AND PHILOSOPHY.

"Il faut choisir; il faut être un poète ou philosophe!"—*Consuelo*.

I LOVE them both! And must I make my choice?

Can I not follow fair Philosophy,

Yet sometimes listen to the Muse's voice,

When the heart longs to speak—and thou art nigh?

Oh, bid me never banish the loved tone

That whispers to our nature, softly sweet,

With power to touch the heart with plaintive moan,

Or tell of tales where love and battle meet,

Or purest impulse of the soul to greet.

And never bid me to forget the lore,

Unfolding to my gaze fair Nature's page;

Still be my guides unto the distant shore,

The poet's heart, the wisdom of the sage!

Wisdom that scorns the poet's tenderness,

That cannot love the beautiful and bright,

And is not moved with pity for distress,

Hath never read the page of Nature right!

And Goniuz, that would scorn the lowly way

That leads to truth, although by thousands trod,

Should humble violet twine with haughty bay

And learn from children how to soar to God.

"There's worldly wisdom, and there's poesy's art,

Both of this earth; but, in their nobler sphere,

The sisters twain may teach the erring heart,

Reclaim from guilt, and guide in love and fear."

DESMOND G. FITZGERALD (From *Household Words*).

MR. F. W. PERCIVAL intends leaving London on Monday next for a tour in Greece and Asia Minor, and he will not return to England until the end of January.

MISS MATTIE A. HOUGHTON, clairvoyant medium, has arrived in this country, bearing letters of recommendation from Mr. Luther Colby, editor of *The Banner of Light*, who says "she is an excellent clairvoyant physician."

THE *Cologne Gazette* contains the following:—"On the 24th November the Postmaster-General, Stephan, had the honour of showing the telephone to the Emperor in the royal palace, and of making experiments with it by removing the instruments to the most distant rooms. His Majesty took the most lively interest in all details, and observed to the Postmaster-General, 'If you had made this instrument five hundred years ago, you would have been burnt as a wizard.'"

THE HEALING POWERS OF MESMERISM.

BY S. E. DE MORGAN.

ABOUT twenty-five years ago, after I had found from many experiences that I possessed the healing power in a considerable degree, many persons asked me to help them. Among others, for whom I experimented, was the mother of a baby ten weeks old. This young woman, Susan Childs, was the sister of our cook, who told me, *when she brought news of the baby's birth*, that it had no power to hold up its feet; that the doctor did not know what to do with it; and that, unless it should gain strength, it would never be able to walk. From time to time I heard from the cook that Susan's child was no better, and when it was ten weeks old the doctor sent her with it to the Orthœpedic Hospital. On returning thence she brought the baby to my house, bringing also splints and bandages, which had been given her as the only means of restoration. She asked me to show her how to put these on; and while I was thinking how that could best be done, for the baby was very small for its age, it occurred to me to mesmerise the little legs. *The child was sound asleep the whole time in its mother's arms.*

After I had made two or three passes, Mrs. Childs said that she saw beams of light from my fingers resting on the baby's legs. She said it made her feel sleepy to look at them, and was turning her head away, when she observed that the little feet were moving up into their proper position at right angles with the legs. This movement began at about the sixth pass, and went on quickly till the feet were in their right place. The time the process really occupied was not more than three minutes, but I went on a few minutes longer to give strength. The bandages and other coverings were taken back to the hospital, and the cure was permanent, as the child ran alone at ten months.

Three or four persons were present and saw the effect of the passes. Both mother and child were, I imagine, sensitives. The mother had had several predictive dreams, two or three of which her sister had told me before their fulfilment. They were occurrences of no importance, and would only be useful as showing that dreams of this sort ought rather to be held in the light of unconscious clairvoyance—a curious phenomenon—than as revelations from above, having a special purpose.

One other case I may mention. A strong, healthy fisherman had been struck by lightning while dredging for oysters. One hand was useless, and the fingers looked perfectly white. As I passed my hand down his arm, the colour was seen coming into the hand and fingers. On the second occasion he was able to use his hand and arm, and after the third time the strength was quite restored. He rowed twenty miles in the regatta, and won the boatman's prize. As this man had had two doctors at home, had been to the County Hospital, and had had every sort of external application to his arm, why, if the influence is only mental and subjective, should a few passes by a mesmeriser have a rapid effect on the body which none of the remedies in which he had full faith could produce. It is possible—I think by no means certain—that galvanism might have been effective in this case; but this would only prove that a power similar in its effects to galvanism, but infinitely more strong and subtle, produces the healing effects; and then what becomes of expectation and subjectivity?

If we once acknowledge the fact that a real emanation takes place, all the phenomena of mediumship become intelligible. The writing is the result of an emanation from the medium, quickened and directed by the unseen spirit. The raps are produced in somewhat the same way; the emanation from the medium forming the recipient of the vitalising spirit ray. The one is negative to the other, and thus the raps or sparks are formed.

Till very lately I have been puzzled how to apply this theory to materialisation; but, if Mr. Colley, Mr. Stainton-Moses, and Mr. Blackburn have not been mistaken in what they believe they saw—and some experience of my own fully confirms theirs—the materialised form is composed of an emanation from the medium, vivified by the influence—also an emanation—of the spirit. This formation of the figure from the two different sources would account for the partial

resemblance to the medium and for other seeming discrepancies.

I believe that the facts I have hinted at might lead to the knowledge of very important and widely extending principles.

DR. SLADE AND A DANISH PROFESSOR.

SCIENTIFIC men may make great discoveries, and gain great names, by plodding work in well-marked grooves, but when they begin to feel it their duty to testify to unpopular truths, nine out of ten of them prove to be made of very poor stuff, as amply proved by the past history of Spiritualism.

Mr. Simmons writes to us:—

"In a letter from Mr. Neergaard, received while we were in Brussels, he said that Professor Lorenz was very anxious to see Dr. Slade, and had begged Mr. Neergaard to inform him of his arrival at Fuglsang. We arrived there on Thursday, October 4th. On the following Saturday the Professor came to Fuglsang, and remained till the following Monday.

"During his stay there he had two sittings with Dr. Slade, and expressed a desire to see more.

"Accordingly Mr. Neergaard engaged Dr. Slade to come here [Copenhagen], and to give Professor Lorenz at least ten sittings. As soon as this arrangement was effected, Mr. Neergaard wrote to the Professor, informing him where he would find Dr. Slade, &c.

"Mr. Neergaard received his reply after we left Fuglsang, telling him that his time was too fully occupied. Up to the present time we have seen nothing of him."

Professor Helmholtz refused M. Aksakof's invitation to investigate the phenomena while Dr. Slade was in Berlin.

THE SANTIAM HAUNTED HOUSE.

Mr. GEO. W. LAWSON, of Salem, Oregon, writes as follows to the *Salem (Oregon) Record*:—

Since my article on ghosts, lately published in your paper, several persons have spoken to me regarding the Jefferson haunted house; amongst them, Judge J. Quinn Thornton, who, being no modern Spiritualist, but a good church member, I quote by way of obtaining credit and character to myself, and the cause I am simple enough to believe in.

The judge has given me quite a history of the notable building. He says it was first built at Santiam City; that in January, 1853, two men were gambling in it, and that they quarrelled over their cards, when one seized a butter maul and beat the other to death. That the murderer was tried in his office in Albany, there being no Court-house there, and was sentenced to ten years in the penitentiary; that on account of the house being disturbed it was moved into the country. Still being disturbed, it was moved again, and once more to its present place, if it is still standing.

He tells me of another incident connected with it that might possibly have had something to do with the disturbance. Many years ago a packer was killed and robbed for his money, and a part of the money, consisting of coin, was buried under that house by one party to the crime; and the other buried his part, consisting of gold dust, not far off, on the bank of a little stream, it being contained in two boot legs. That the gold dust man was not permitted from fear to go back and dig up his dust, being made to feel that hundreds of persons were looking at him if he went near it; that he went to Illinois, to his old home and family; that he could not rest, and some years after took two of his sons and returned to Oregon, determined to hunt up the treasure and to return it to the heirs of the murdered man, feeling that if he could do so he would be permitted to have peace. That on his return the trees had been cut away, and the land all fenced, he had great difficulty in finding the locality of the buried treasure. That they got permission of the owner to camp in a field, and searched many days until their conduct excited suspicion in the neighbourhood, and they were watched, but finally found the place, lifted the treasure, and through Judge Thornton returned it to the rightful owner. The judge says that, owing to the confidential relation of client and attorney, he is not at liberty to disclose the name of his client, the man who had the gold dust. Perhaps the coin man never got his, and the dread and fear found there is the power of the spirit exercised upon all who go in there, because he wants the money to go to his children; similarly the fear exercised over the gold dust man drove him finally to restitution of the money. Perhaps it is also the first man's shade that is unquiet.

The *Cape Argus* (South Africa), Nov. 6th, says:—"Last week at the morning market at Aliwal North, several tombstones were put up by an enterprising Free State dealer in posthumous compliments, but there was no bidder, and he took the stones away again, muttering that the place must be barren, indeed, which could not entertain an occasional death."

"RIFTS IN THE VEIL."

UNDER the above title we shall, about the close of this month, publish a book consisting of choice extracts from the literature of Spiritualism, some of them given inspirationally, others written by the authors in the normal way. The work will bring the higher religious and literary aspects of Spiritualism prominently into view, and we hope will tend to remove with efficiency the erroneous impression in the mind of the outside public, that all communications given through mediumship are worthless, completely beneath notice on their own merits. The book will thus help to remove much prejudice. The following is an incomplete list of the contents:—

1. Introduction.—The Philosophy of Inspiration.
2. "O Beautiful White Mother Death." Given through the trance-mediumship of Cora L. V. Tappan-Richmond.
3. The Apparition of Sengireef. By Sophie Aksakof.
4. The Translation of Shelley to the Higher Life. Given through the trance-mediumship of T. L. Harris.
5. Gone Home! Given through the trance-mediumship of Lizzie Doten.
6. The Birth of the Spirit. Given through the trance-mediumship of Cora L. V. Tappan-Richmond.
7. Angel Guarded.
8. An Alleged Post-Mortem Work by Charles Dickens. How the writings were produced—The Magnificent Egotist, Sapsea—Mr. Stollop Reveals a Secret—A Majestic Mind Severely Tried—Dwellers in Cloisterham—Mr. Peter Peckcraft and Miss Keep—Critical Comments.
9. The Spider of the Period. By Georgina Weldon (Miss Treherne), and Mrs. —
10. Margery Miller. Given through the trance-mediumship of Lizzie Doten.
11. Ode by "Adamanta,"
12. Swedenborg on Men and Women. By William White, author of the *Life of Swedenborg*.
13. *Resurgam*. By Caroline A. Burke.
14. Abnormal Spectres of Wolves, Dogs, and other Animals. By Emile, Prince of Wittgenstein.
15. To You who Loved Me. By Florence Marryat.
16. Desolation. By Caroline A. Burke.
17. Truth. Given through the mediumship of "M.A., Oxon."
18. Thy Love. By Florence Marryat.
19. Haunting Spirits. By the Baroness Adelpa Von Vay (Countess Würmbrand).
20. Fashionable Grief for the Departed.
21. The Brown Lady of Rainham. By Lucia C. Stone.
22. A Vision of Death. By Caroline A. Burke.
23. The Story of a Haunted House. By F. J. Theobald.
24. "Love the Truth and Peace." By the Rev. C. Maurice Davies, D.D.
25. The Ends, Aims, and Uses of Modern Spiritualism. By Louisa Lowe.
26. *De Profundis*. By Anna Blackwell.
27. Ancient Thought and Modern Spiritualism. By C. Carter Blake, Doc. Sci.; lecturer on Comparative Anatomy at Westminster Hospital.
28. *Die Sehnsucht*. Translated by Emily Kislingbury from the German of Schiller.
29. The Relation of Spiritualism to Orthodox Christianity. Given through the mediumship of "M.A. Oxon."
30. A Séance in the Sunshine. By the Rev. C. Maurice Davies, D.D.
31. "My Saint." By Florence Marryat.
32. The Death-beds of Spiritualists. By Epes Sargent.
33. Death. By Caroline A. Burke.
34. Lingfellow's Position in Relation to Spiritualism.
35. The Spirit Creed. Through the mediumship of "M.A. Oxon."
36. The Poetry of Science. By W. H. Harrison.
37. Spiritual Manifestations among the Fakirs in India. By Dr. Maximilian Perty, Professor of Physical Science, Berne; translated from *Psychic Studies* (Leipzig), by Emily Kislingbury.
38. Epigrams. By Gerald Massey.
39. Dirge. By Mrs. Eric Baker.
40. The Angel of Silence. By W. H. Harrison.
41. The Prediction. By Alice Worthington (Ennesfallen).
42. A Child's Prayer. By Gerald Massey.
43. Immortality. By Alfred Russel Wallace, F.R.G.S.
44. The Touch of a Vanished Hand. By the Rev. C. Maurice Davies, D.D.

The materials available in the back numbers of this journal, and elsewhere, for a book of the above nature, were so plentiful that we have been obliged to omit much we should have liked to have included, and have suggested the idea of bringing out another book of the same kind before long.

The collection of essays and poems will be most handsomely printed and bound, and it will be richly gilt, so as to form an elegant gift-book. It will be the most handsome book ever issued in connection with Spiritualism.

Correspondents have sometimes raised objections in these pages as to the high price of books on Spiritualism, but that

is necessarily the case while the movement is limited in extent. However, the superfine work now under notice will be issued at the moderate price of five shillings, and subscribers will be supplied in rotation, in the order in which their remittances are received.

Several lengthy "Spirit Teachings" through the mediumship of "M.A., Oxon," are published in the book, which also contains long and amusing quotations from the story of *Edwin Drood*, as completed through the mediumship of Mr. James, of Brattleborough, Vermont; the style of writing is so exactly that of the late Charles Dickens, that readers are compelled to admit either that his spirit finished the story, or that an impostor somewhere has all the genius, humour, and literary ability of Dickens.

DR. CARPENTER'S PREPOSSESSIONS.

BY J. R. BUCHANAN, M.D.

DR. CARPENTER assumes that no amount of evidence ought to have any influence on our minds, or even to receive respectful attention, if the facts asserted differ from our present belief as to the laws, limitations, and powers of nature. He thus tacitly concedes that the evidence is entirely overwhelming, and does not attempt to show his readers what the extent and force of the evidence is. He has no ability to face the facts, but submits to be driven into this "last ditch"—the doctrine that attested facts illimitable in number and in the moral weight of their endorsements, sustained by stronger evidence than we require in the most solemn and important affairs of life, should be rejected *in toto* if they do not agree with our previous opinions of the laws of Nature. Not only should such attested facts be rejected, according to Dr. Carpenter, but we are justified in refusing to witness their demonstrations (as he has refused), and in occupying the time sufficient for a fair investigation by reading scurrilous attacks upon those who do investigate, and in reproducing such matter for the press.

If it is agreeable to Dr. Carpenter's self-respect to stumble into and occupy this ditch, which could not have been more humiliating if it had been dug for him by his opponents, no liberal thinker can object to his assuming such a position, and thereby doing his best to render materialism altogether pitiable in its logical weakness.

But Dr. Carpenter is not content with this position, which if it were possible to defend it, would be alone sufficient and satisfactory. He is doubtless conscious that his utter disbelief-of-testimony doctrine can be accepted only by bigots, and after advancing the claim that the evidence of psychic forces must be totally rejected, he proceeds to assail and belittle the evidences in the very way that an opponent would have preferred to have him proceed, to render his cause disreputable among sound thinkers, and illustrate his incapacity as a reasoner. But if, as he contends, the testimony in question is entirely inadmissible, *why assail it at all?*

As backbiters take delight in narrating little inconsequential matters which prove nothing, but may be coloured to a suspicious aspect, so Dr. Carpenter, unable to meet the evidences of psychic phenomena, and unwilling even to state them for his readers' information, details a variety of experimental incidents, consisting of failures in clairvoyance, failures in mesmeric and failures in spiritual experiments, with a few real or alleged frauds, for no apparent purpose but to produce the impression on his readers that these blunders, failures and frauds are a fair sample of the immense number of facts which have been really developed under critical test conditions. But of what earthly interest and value are these little gossiping stories of experiments that resulted in nothing, and performances that were suspected to be tricks? In themselves, such stories, having no point, no moral, no instruction, are the veriest rubbish of the literary garret. They serve the only purpose of rubbish, to throw dust in the spectator's eyes. They are detailed as if valuable facts, solely for the purpose of impressing the reader that as this purports to be a historical work, and gives these statements as illustrations of a science, they are really *bona fide* illustrations—facts such as are relied upon by the votaries of the psychic sciences.

They are therefore not merely rubbish, but, as presented by Dr. Carpenter, they are an imposition upon his readers'

faith. Dr. Carpenter knows very well that the incidents which he has reported are not the kind of facts upon which either mesmerists or Spiritualists base their opinions. They do not believe in clairvoyance because some persons peep under a bandage, but because clairvoyants see and describe persons, things and places at great distances beyond the limits of ordinary vision, objects which are behind their heads, objects concealed in boxes, objects hidden behind a pasteboard, or behind an intervening wall, in the depths of the earth, or in the bed of a river. An honest historian would have given such facts and their attestations. Instead of the stale story of Mesmer's *baquets* and mesmeric blunders, he would have given the well-attested cases in which patients have been treated and cured at a distance, of which I could furnish Dr. Carpenter enough to have filled his book, better attested than the examples he has given.—*Banner of Light*.

FORM MANIFESTATIONS.

BY HENSLEIGH WEDGWOOD, M.R.I.

On Monday evening I was one of a party of five, at the house of a lady who has held weekly *séances* for some time, with Mr. Haxby as medium, when "Abdullah" came out with bare feet and arms, and allowed his foot to be measured with a shoemaker's rule. He first took the rule to the light and studied its construction, and then gave it to the lady, who undertook the measurement. After several trials "Abdullah" succeeded in placing his foot steadily on the rule, making the lady feel with her hand that both toe and heel touched the standards. The foot proved to be eleven inches long, agreeing exactly with the measure taken at a previous sitting by the same lady with her pocket handkerchief; while the foot of Mr. Haxby measured only nine inches and three-quarters.

31, Queen Anne-street, Cavendish-square, London, Dec. 4th, 1877.

At the usual fortnightly meeting of the National Association of Spiritualists, on Monday evening next, at 38, Great Russell-street, London, Dr. George Wyld will read a paper entitled, "Man as a Spirit, and Spiritual Phenomena as produced by the Spirits of the Living."

BRIXTON PSYCHOLOGICAL SOCIETY.—At a *séance* of this society with Mr. Eglinton, on the 22nd ult., a very conclusive test phenomenon occurred, which appears to have been on some other occasions obtained through this medium. On the table was placed a musical box, belonging to the society, the works of which are covered with a glass lid, so that, when this lid is down, no human hand, nor even a fine rod or wire, could, by any ordinary means, be brought into contact with the "comb" of the instrument without removing or perforating some portion of the box. The medium's hands being securely held, and the gas afterwards extinguished, Mr. T. H. Edmonds and Miss Fitzgerald placed their hands upon the glass lid, and both they and several of the other sitters verified, by the sense of touch, the facts that the glass lid was closely shut down, and that the box was apparently in its normal condition. Under these circumstances the instrument was repeatedly made, sometimes on demand, to emit sounds, exactly as though a finger, "materialised" within the box, had been drawn over the comb, producing a pleasing effect as of approaching and receding music. A hand, apparently of gigantic size, was also materialised, giving abundant proofs of great strength and activity; the musical box was repeatedly floated in the air, and many beautiful "spirit lights" were seen.—H. E. FRANCES, *Hon. Sec.*

THE PICTURE IN THE EYES OF DYING ANIMALS.—The *Gartenlaube*, which has ever regarded Spiritualism as unworthy of notice, except by way of abuse, gives place to a short article under the above title. The *Gartenlaube* is an excellent literary paper; it has a tolerable circulation in America, and an extensive one at home. In 1857, Drs. Pollock and Sanford, of Chicago, discovered that the last picture formed on the retina of a dying animal was retained like a photograph, and, having obtained a double portrait from a murdered man in Auburn, they wanted the murderer brought to trial on this evidence. For this they received the name of pretenders. "But on the 15th January, 1877, Professor W. Kuehne, of Heidelberg, discovered that when the eye of a newly decapitated animal is turned towards a well-lit window, and immediately after cut out in the dark, or by the yellow light, and then laid in a solution of alum, a distinct likeness of the window on a scarlet ground, with scarlet frame, will indeed develop, and be visible for twenty-four to twenty-eight hours on the inside of the retina, provided the latter be not exposed to daylight, which destroys the scarlet colouring matter in twenty seconds completely." It seems that this scarlet background exists in the eyes of all animals, and, during life, is constantly renewed, and that it is highly sensitive, like the coating of a photographic plate. "What a pity," adds the editor of the *Psychische Studien*, "that this light scarlet does not see quite by itself, seeing that the life process, as a result of life force, or vitality, has been declared long ago by the *suavans* of the *Gartenlaube* to be but a myth worthy to be associated with much-abused mesmerism."

MRS. VICTORIA WOODHULL IN LONDON.

LAST Tuesday night, Mrs. Victoria Woodhull made her first public appearance in London, at St. James's Great Hall, which was filled in every part on the occasion, but not overcrowded. Gigantic curtains behind the platform, cut off from view the seats usually devoted to the orchestra, and in front of these curtains, Mrs. Woodhull alone upon the platform, addressed the vast audience before her. The listeners were quiet and good-tempered, and occasionally applauded the speaker. Mrs. Woodhull complained that herself and her teachings had been misrepresented in America, but that she had lived down misrepresentation there, and made many friends. On the subject of her discourse, "The Human Body, the Temple of God," the tendency of her remarks was to pull down much evil, rather than to build up anything, good or bad. She argued that ignorance of physiology, more especially on the part of mothers, resulted in filling the world with criminals, lunatics, and diseased and deformed persons, and that marriage from low motives, in which love had no part, was a glaring iniquity, because the resulting misery did not afflict those only who committed the crime, but unborn generations. She argued that physicians, and the more intelligent section of the clergy knew these things to be true, but were afraid to speak out; consequently, if nobody lifted a voice in the matter, millions of human lives must be blighted in the future. The only allusion she made to the doctrine of "free love," which the American press credits her with advocating, was that the first time she heard of free-love was in a Methodist church, where they told her that the love of God was free, and that such freedom was a mark of its boundlessness and its verity. At the conclusion of the address she was warmly applauded, without any symptom of dissension. Her voice was not strong enough, nor her utterance deliberate enough, for the size of the hall. On Wednesday *The Daily Telegraph* gave a not unfair critical notice of the lecture, one-third of a column long; *The Standard* inserted a paragraph about it, and the other morning journals little or nothing.

THE second part of Mr. Harrison's paper on "The Mesmerising of Animals," was read last Monday before the Dalston Association of Inquirers into Spiritualism, under the presidency of Mr. C. C. Massey. Further particulars on the subject are in course of collection, before the publication of the second section in these pages. Mr. Rouse narrated to the meeting how he had seen a Hindoo mesmerise a full-grown shark.

EVIL SPIRITUAL INFLUX.—A man's worst enemies are in reality the evil or unprogressed spirits who are attracted to him through some want of development in his own spiritual organism. The longer he yields to the temptations of his sensual appetite, excited oftentimes, perhaps, independently of his own desire by their presence, the stronger their influence. The man who is under their dominion ought, when he becomes aware of his situation, to endeavour to escape at all hazards; nor is any man on earth, spiritually, so well defended on all points as to be absolutely secure against the attacks of the lower spirits in one way or another.—*Spiritual Scientist*.

MR. AND MISS DIETZ.—Last Friday night there was a large attendance at the Langham Hall, Portland-street, London, at the readings and recitals of Mr. F. Dietz and Miss Ella Dietz. Among those present were Lady Vere Cameron, Mrs. Makdougall Gregory, and the Hon. Mrs. Forbes. All who attended were well pleased with the entertainment. Miss Dietz shone chiefly in parts of a pathetic or quietly humorous nature, the best being *Babiè Bell*, *The May Queen*, and *The Swineherd*; one of the more heroic pieces, *Mother and Poet*, was exceptionally well rendered and received. Mr. Dietz's recitations were chiefly from Bret Harte. *The Society upon the Stanislaus*, and Tennyson's *Northern Farmer*, considerably amused the listeners. Mr. and Miss Dietz are admirably adapted to give refined drawing-room entertainments.

MR. COLVILLE'S MEETINGS.—On and after Sunday, December 9th, regular Sunday services in connection with Spiritualism will be held in the Salisbury Hall, 429, Oxford-street, close to Tottenham-court-road, at 11.15 a.m. and 3.15 p.m. Mr. W. J. Colville, under influence of his guides, will address the congregation on Sunday morning next, on "The Philosophy of Death." In the afternoon the audience will be invited to select the subject for the address and poem, and to ask questions bearing upon the theme considered. All seats free at both services. A collection will be made to defray the necessary expenses. Spiritualists and the public generally are cordially invited to attend. On Mondays, December 10th and 17th, Mr. Colville will deliver his concluding orations in Langham Hall, 43, Great Portland-street; doors open at 7.30 p.m., meeting to commence at eight. These are two final opportunities offered to the general public of hearing Mr. Colville on a week-day evening. The subjects of the addresses and poems will be chosen by the audience.

TEST MATERIALISATION SEANCE WITH
MR. W. EGLINTON.

ALTHOUGH Mr. Eglinton's powers as a medium for materialisations have been so well proved by the appearance of a white-robed figure while he was present in the circle, as narrated by Dr. Nichols in last week's *Spiritualist*, we wish to place on record the remarkable manifestations which we witnessed on Thursday evening last, at the rooms of Mr. J. W. Fletcher, 2, Vernon-place, Bloomsbury-square. The following are the bare facts, to which we confine ourselves, in order to bring out clearly the exact nature of the phenomena, and the validity of the tests applied.

1. The sitting took place in the first-floor front room. Across one corner of this room there was hung a curtain of black calico, which one of us (Mr. Tebb) helped to put up, while we all examined the enclosed corner, and found that it was absolutely free from any means of concealing anything. About twelve ladies and gentlemen were present, who sat in a curve opposite the curtain, and about eight or ten feet from it.

2. We first partially searched Mr. Eglinton, by taking off his coat, examining the pockets, and feeling carefully over his whole body, so as to be satisfied that nothing bulky could be concealed about his person. He then took his seat on a chair behind the curtain. The doors of the room were shut and bolted by Mr. Wallace, who also took charge of the gas-light, lowering and raising it as directed by the controlling voice.

3. After a few minutes an indistinct white form appeared at the opening of the curtain. After a further interval the medium, apparently entranced, came out and made mesmeric passes towards the circle, to harmonise it, as he said. He then went behind the curtain, and almost instantly (in one or two seconds) a tall, white form showed itself at the opening of the curtains, the medium being dressed in dark clothes.

4. Shortly afterwards the fine figure of "Abdullah" appeared, and, after several entrances and exits, came out into the circle close up to where Mr. Wallace was sitting under the gas-light, turned down low, but sufficient to allow of the features being distinctly seen by him. The appearance was that of a tall man draped in pure white robes which trailed on the ground, and with a white turban, in the front of which sparkled a jewel like a diamond. His face was dark, with fine features and prominent nose, and an enormous black moustache mingling with a comparatively scanty beard gave it a striking individuality. He resembled some of the Mahomedans of Northern India. Mr. Fletcher, who is taller than the medium, stood by the side of "Abdullah," who was then seen to be nearly a head taller than Mr. Fletcher, a height which corresponded with that noted against the curtain by several of the observers.

5. After "Abdullah" had retired, a female figure, also draped in white, came out, but was indistinctly seen.

6. Then appeared another male figure, not so tall as "Abdullah." He was similarly dressed, but had no moustache, and his features were of a more European cast. Unlike "Abdullah," who glided about with a graceful noiseless motion, this figure came out suddenly with a loud stamping noise, yet the long robes, which flowed two or three feet on the ground about his feet, seemed never to impede his motion.

7. Then "Joey," the medium's control, came out, and though not very clearly visible himself produced in our presence a quantity of a delicate white fabric like fine muslin, which he shook out of his hands, and which appeared to grow as we gazed at it. Finally he stood on a chair, and held out two or three yards of this material, which after a time seemed to vanish away again. Some remarkable slate-writing then occurred, "Joey" and Mr. Wallace holding the previously tied slates between them, but we confine this account to the materialisation phenomena.

8. In less than a minute after "Joey" had finally retired, we turned on more light, and found the medium entranced in his chair, dressed as at first in dark clothes, and with no trace of either the figures or the masses of white drapery which we had seen pass behind the curtain a short time before.

9. All present being much pleased with the *séance*, it was suggested, that to make it complete, the medium should be thoroughly searched, in order to demonstrate the absence of all concealed drapery, &c. Mr. Eglinton having consented, we took him into an adjoining room (one of us first satisfying himself that nothing whatever was left behind the curtain), and he proceeded at once to divest himself of his clothes. Coat, waistcoat, boots, stockings, collar, shirt, under-vest, and drawers, were successively removed, the pockets and lining of the coat were examined, the sleeves turned inside out as well as the legs of the trousers. Nothing was omitted that could make the search final and conclusive; yet nothing was found.

The white drapery which covered Abdullah's tall figure from head to foot, and trailed amply on the floor, and which, from the way in which it hung and waved, must have been of stout and heavy material, together with his turban, and the quantity of fine material exhibited by "Joey," would have formed a parcel of considerable bulk, which a far less rigid search than ours could have easily detected. We may add that we examined the walls, which were well papered, the carpet which was securely nailed down, and the chair on which the medium sat, and are satisfied that nothing was or could be concealed in or about them.

(Signed) { ALFRED R. WALLACE,
WILLIAM TEBB,
WILLIAM WILLIAMS CLARK.

THE BRITISH NATIONAL ASSOCIATION OF
SPIRITUALISTS.

SEANCES FOR INQUIRERS.

At a *séance* held at 38, Great Russell-street, London, on Wednesday, the 21st inst., with Mr. W. Eglinton, the medium, there were eleven persons present. Mr. Eglinton sat in the cabinet with his legs and feet exposed to view—his hands were fastened behind him, the sleeves and front of his coat sewn together, and after a short interval "Joey" suggested that a further test could be made by fastening a piece of tape to each of the medium's wrists, and that one of the sitters at each side of the cabinet should hold the tape from each side of the cabinet respectively, the tape to be so strained that any movement of the medium's hands or wrists could be instantly detected. Almost immediately after the fastenings had been securely made, and the sitters had resumed their seats, a hand was seen to take up various objects placed on the Oxford chimes across the medium's knees. The chimes were played, and other manifestations occurred. At the conclusion of the *séance*, the fastenings were examined, found to be intact, and the gentlemen who held the medium's wrists, by the tapes, declared that no movement or extrication had taken place. Every member of the circle seemed satisfied that it could not have been the medium's hand that appeared in front, and moved the articles as mentioned.

T. H. EDMANDS,

Member of the *Séance* Committee, in charge.

27th November, 1877.

The second of the above series with Mr. Eglinton took place on the 28th ult.; there were fourteen persons present. The medium's coat was, as on several previous occasions under the auspices of the *séance* committee, sewn at the wrist and breast by strangers present, such test being satisfactory to them, as proving (to their minds) that it was impossible for the medium to take his hands out of the sleeves of the coat. The moment the curtains were closed, two rings which were on the medium's fingers before he was placed in the cabinet, were thrown on the floor. The usual phenomena were then presented; the "fairy bells" being taken from my hand by a force apparently above and to the right of Mr. Eglinton's head, and violently agitated within the cabinet. A gentleman and lady present held their hands within the cabinet, and state that they were grasped by a hand. I did not have the same good fortune. Some hands were shown at the mouth of the cabinet, the instant after a spectator had gone out of it, though they were not shown outside during the period that he was in the cabinet. A book placed on the "fairy bells," had the covers lifted

slightly at a distance of eight or nine inches from the medium, and when I was able to enfilade the space between the book and his body, and notice the absence of any hand moving the book. A gentleman present with the sanction of "Joey," stepped quickly into the cabinet the moment after hands had been shown at the front, and found Mr. Eglinton apparently asleep, with the sleeves sewn together, exactly as at the commencement of the *séance*. The light throughout was fair "half-gas," and the phenomena produced were as good as on previous occasions with the same medium.

Towards the close of the *séance* I tore from my own memorandum book a blank leaf, and placed it with a gold pencil case on the "fairy bells." There was no writing of any sort on the leaf. After a time the pencil case dropped on the ground, and the piece of paper remained on the bells. "Joey" then purported to communicate a message to me to the effect that he was tired, and said "Good-night." I noticed that there was then something written on the upper surface of the paper, and instantly took it up, and gave it into the hands of a friend for custody. Subsequently, on inspecting it, I found the words "Joey," "Joey," written on the upper surface, and on the lower surface, in a running handwriting, the words, "Dieu bénit tous." I did not see the paper turned at any time during the *séance*, and am confident that the force which produced the writing did not employ the pencil case, in which I saw no movement whatever, except when it fell to the ground. Bearing in mind the injunction not to offer any theory of my own as to what I consider to have been the *modus operandi*, but to confine myself to the facts, I present the piece of paper to the Association without a word of comment.

C. CARTER BLAKE,
Member of *Séance* Committee, in Charge.

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers.]

SLATE-WRITING PHENOMENA.

SIR,—The Greek proverb, with which Dr. Nicholls's slate-writing concludes, has been very incorrectly copied for you. There is only one word in the original about which there can be any doubt, viz., that which is written *προδύνη*, which is not Greek. If for this we read *προδοκῆ*, decrees beforehand (Scaliger), it would make good sense. The proverb would then run:—

"Ὅταν ὁ Δαιμῶν ἀνδρὶ προδοκῆ κακὰ τὸν νοῦν ἔβλαψε πρῶτον."

(When the Deity predestines evil to man, he first injures his mind.)

H. WEDGWOOD.

Queen Anne-street, Cavondish-square, London, W.

SPECULATIONS ON REINCARNATION.

"Fewer words and more faggots."—Torquemada.

SIR,—With one and the same drop of ink Mr. Newton Crosland has given forth a protest and a judgment as follows* :—

"I solemnly protest against Mr. Calder irreverently calling our Saviour 'that medium Jesus Christ.' I think, before we slight Christianity, we ought to make ourselves somewhat acquainted with its true character, history, and meaning." This is his protest. Now for his judgment:—

"Undeveloped Spiritualism has also its repulsive and degrading influence, as it is evident in the circumstance that it encourages some people to believe in the contemptible and abominable doctrine of reincarnation. A doctrine of devils."

I suppose Mr. Crosland has done all this in pursuance of the maxim: "Do unto others what you would not like to be done unto yourself."

G. DAMIANI.

Naples, 26th November, 1877.

WHAT ARE THE PSYCHOLOGICAL EFFECTS OF ANÆSTHETICS

SIR,—Seeing in last week's *Spiritualist*, a reference to Mr. Blood's book, *The Anæsthetic Revelations and the Gist of Prophecy*, in which he is said to state that "there is an invariable and reliable condition ensuing about the instant of recall from anæsthetic stupor in which the genius of being is revealed," and having had similar experiences myself, I thought that I might promote the interests of truth, and possibly add to the stock of human knowledge, by placing them on record. Within the last three years I have occasionally had recourse to anæsthetics in small doses, for the relief of neuralgia and sleeplessness, and in nearly every case have been the subject of the experiences referred to. On the first occasion my impression during the moments of return to consciousness was that I had in some mysterious manner penetrated the mystery of existence, and unwittingly wrested from nature one of her best guarded secrets. What has surprised me yet more is, that whilst with every fresh experience the previous sensations have been felt, a new one has been added in each case. I do not use the word sensation in the ordinary sense, as implying pleasure or pain, but as the only

word I can find to express an impression which seemed to partake of the nature of a revelation. I can never, after complete return to consciousness, recall the exact nature of the knowledge gained, but retain a most vivid impression that I have gained an insight into the genius of being, and especially that in its primal qualities it is not complex and elaborate, but simple and elementary. It may increase the value of these experiences if I state that they came to me without previous expectation or desire; indeed, I had no idea that others had experienced similar sensations until I saw the paragraph already referred to. The anæsthetics used by me were sulphuric ether and chloroform, chiefly the latter; but I would not recommend the adoption of the experiment except by those acquainted with the administration of these drugs, and in any case would discourage its frequent repetition. INCOG.

A SPIRITUALISTIC SCHOOL.

SIR,—It was with feelings of great pain that I received last night the subjoined printed circular from my old school and college mate, Mr. Percy Ross Harrison. I ask you to allow it a place in your columns, because the abandonment of such an enterprise as his is a matter which cannot fail to be of public concern to those interested in Spiritualism.

To the Friends and Patrons of the Progressive College.

LADIES AND GENTLEMEN,—I beg to submit to your notice the following statement relative to the work in which I am engaged, and in which you have evinced so kindly an interest.

The Progressive College, the first of its kind in England, has been carried on for more than two years. I commenced with three pupils, and now I have eleven. It cannot be supposed that with so small a number the undertaking has been self-supporting. Having had a little available capital at the outset, I laid out several hundred pounds in furnishing the College, fitting up a bath-room, gymnasium, &c., and the remainder of my small capital I have had to pay away in working expenses during the past two years. This loss I incurred quite willingly; but now, that I have no more funds at command, and my pupils not being yet numerous enough to pay expenses, I feel reluctantly compelled to relinquish my undertaking. I am sorry that it is so. I entered upon the work without any thought of personal wealth or aggrandisement—with the sole desire of making myself useful; and I have done my best, according to the means I have had at my disposal, to develop the College in those directions in which it seemed to me the enterprise would ultimately prove most valuable, and I much regret that that sphere of usefulness is no longer open to me.

There is, however, one way in which the work still might be carried on. I will not ask my friends to come forward and aid me with money. Applications for pecuniary help are with reason looked upon with suspicion, and I would not have it imagined that I have any mercenary object in view. I could work in a more fashionable (though I think less useful) sphere, and not only provide for my own wants, but lay by £200 or £300 a year besides. But if any friends will come forward and take upon themselves the pecuniary responsibility necessarily connected with an enterprise of this kind, I shall be glad to continue at my post at the school-room, and will endeavour to conduct the scholastic department with even more assiduity than is possible while I am harassed with pecuniary difficulties. I am willing to do this, and will ask no remuneration for my services except my simple fare and clothing. I have no family or relatives dependent on me for support; I have no expensive habit (no wine or tobacco) to pay for. If any friends are willing to relieve me of the business department in the way I have indicated, I must request that they will come forward at once, and make the necessary arrangements for the continuance of the work, otherwise I shall be compelled to close the College next month; and, to meet the expenses of the current term, it will be necessary for me to dispose of a part of the furniture.

I may state that the College has every prospect of increasing in numbers, now that it is becoming known; and I estimate that with twenty pupils it should be self-supporting; with a larger number it might prove remunerative to the owner.—I am, ladies and gentlemen, yours in the cause of progress,
PERCY ROSS HARRISON.

The Progressive College, Grasmere, November 10, 1877.

The above words may very possibly convey to many of your readers the first intimation that there exists such an institution as The Progressive College. It has been Mr. Harrison's misfortune that his undertaking has not been sufficiently known among those who were most likely to sympathise with it.

Some of your readers may, perhaps, remember a paper detailing my early experiences of Spiritualism, in which it was mentioned that the remarkable *séances* therein recorded took place in Mr. Harrison's rooms at Oxford. My friend from that date became firmly convinced of the truth of Spiritualism, and determined to devote his life to the advocacy of the principles which he conceived it to involve. After thoroughly qualifying himself by several years' preliminary experience in tuition, first as assistant-master, and then as principal of a school of his own, he opened The Progressive College at Grasmere, avowedly for the education of the sons of Spiritualists. I happened to be myself at Grasmere this summer; and if ever there was a happy and well-cared-for set of boys, I saw them there. They were proficient, too, in the subjects in which I examined them before they broke up for the holidays, namely, Latin, French, and English—subjects which, I may remark in passing, form only a small, and perhaps the least important, part of the school training. I left Grasmere with hearty wishes for the success of my friend in his work, little expecting to receive the tidings which reached me last night.

If ever there was a man who sacrificed himself to a cause, this man has done so. He has sunk his small capital in the enterprise which he is now compelled to abandon for lack of support. The fees he has charged have been studiously, and what I should call ridiculously, low; and even these low fees have not been paid with any degree of punctuality. That Mr. Harrison is disinterested it would be superfluous for me to state, when his present proposal so abundantly manifests it. It would, clearly, be the best course for himself to leave "progressive principles" to take care of themselves, and apply himself to the ordinary channels of education, in which his abilities and the distinctions he has

* See *Spiritualist*, November 23rd, 1877.

gained, would assure him an easy competence. It is what I would fain see him do. But I feel called upon, as a friend, to study his wishes for himself, rather than mine for him, and to let his self-sacrificing desire to continue his work, even without remuneration, become known to the readers of *The Spiritualist*, in case any among them who have the power may care to take up the matter. If any have thought of education in connection with Spiritualism, they have now a rare opportunity, where an institution already in working order stands prepared to their hand.

In conclusion, sir, it is right for me to state that I have taken upon myself the responsibility of writing, as I have done, without any authority from Mr. Percy Harrison, from whom the only communication I have received has been the above printed circular. But, as the matter is plainly intended to be known, I feel clear in my mind about giving it the wide publicity which it will obtain through your columns.

ST. GEORGE STOCK.

8, Museum-villas, Oxford.

ASTROLOGY.

SIR,—It is due to Mr. Pearce to acknowledge that I was utterly wrong and mistaken in my criticism (*Spiritualist*, Nov. 23rd) on his remarks on the computation of time in his letter which appeared in your paper on the 16th Nov. To any one versed in such calculations from Ephemerides this will have been apparent, but Mr. Pearce is entitled to my admission for the benefit of your other readers.

C. C. MASSEY.

Dec. 3rd.

FORM MANIFESTATIONS.

SIR,—In Mr. Stainton-Moses's interesting paper, published in your last number, on "Form Manifestations," he speaks of the "pabulum" of spirit manifestations, by which a variety of articles is made (presumably by spirits), and he says:—

"The drapery that appears in connection with these forms has always been a puzzle. Whence did it come? And when the *séance* was over, whither had it gone? And, had a piece been retained, would it have remained the counterpart, more or less exact, of fabrics of the earth?"

To this question, I should say that in some instances—all, I think, which have occurred here—the drapery was manufactured either in Manchester or Nottingham. I possess two pieces—one of calico, which I, and all those present, saw the spirit form cut out of her white skirt, and a piece which another spirit form gave me from her flowing veil—both most certainly fabrics of earth.

The puzzle is how these materials of earth were obtained, and where, on the disappearance of the form, they are concealed and made invisible.

At Mrs. Guppy's *séances* it will be recollected that flowers and fruits of this earth were brought in quantities; some were spirited away again, but most were carried home by those present.

The evidences, however, which have occurred at different times in America are of another character.

The weaving of silk shawls, as witnessed by Madame Blavatsky, Colonel Olcott, and others, was performed apparently on the instant, and no part of the fabric was left in the possession of any one. So, with regard to the manifestations described to me by Mr. Livermore, and published in the *Spiritual Magazine* sixteen years ago, flowers, perfect in form and fragrance, were brought to him and the medium; but in no instance did they remain, but dissolved under his eye.

Although I cannot hazard an opinion, or attempt to unravel the mysteries involved in the strange phenomena under discussion, I think it will be admitted by Mr. Stainton-Moses himself that there must be two kinds of *spirit* manifestations—the real and the spurious; and this, no doubt, applies equally to the forms which are objectively presented.

I do not quite realise the statement made by Mr. Stainton-Moses that the "vital force" of the medium produces the spirit manifestations, and I ask the question, not to cavil, but for information, whether it is held that there is sufficient vital force to give life and energy to a form which is much taller, and presumably heavier, than the medium's self?

BENJ. COLEMAN.

Upper Norwood, December 3rd, 1877.

PHYSICAL MANIFESTATIONS.

SIR,—On Thursday, November 29th, I attended Mr. Williams's *séance*. As there were only five of us beside the medium, we decided to sit in the back room, so we closed (and my husband locked) the folding doors between, to keep out the light from the fire. We had scarcely seated ourselves when "Peter," "Charlie," and "Irresistible" wished us "good evening," and commenced to indulge in personalities, as is usual with them. We were all touched by several hands, and all at once "Charlie" said, "I am going to do something. I'll bring you a shell from the other room," and almost instantaneously a large one fell on the floor behind me. Then "Peter" said, "I'll bring one, too." So Mr. Llancore requested him to place it in his hand. He had scarcely uttered the words when the shell was placed there, and his hat, and that of a friend, were brought from the next room and placed on their heads. Just then came a knock at the door, from a visitor who had been delayed *en route*. "Peter" said she might be admitted. Mr. Williams then had the candle lighted, and went into the next room to admit her. While he was away we held a conversation with "Peter" and "Irresistible" in the light; the voices seemingly came from the cabinet. After again settling, the light was extinguished, and we were all again touched. "Peter" put a spirit light in a small bottle Mr. Llancore held, and returned it to him with the light corked up in it; then took it away again, and returned the bottle powerfully perfumed, as he has done many times, and the scent is so strong that it remains for weeks.

Next occurred a very beautiful manifestation. A large hand, holding an illuminated cross, came close to the face of each sitter. "Peter" said to me, "Look closely. There is a message on it for you." I did so, and, to my amazement, saw, in letters more brilliant than the cross, the word "Persevere," and the Christian name of a dead relation. "Peter" then asked us if we would not like to see him. On our assuring him we would, he instantaneously darted over the table like a flash of lightning to within a few inches of my husband's face, wagging his head about from side to side. "There—there—there! Now—now—now! Do you see me?" said he. Every one was delighted, and begged him to come again. In the midst of his answer—"Oh, didn't I tell you you'd want to see me again?"—he appeared again, and joined in the hearty laughter with which we all greeted his comical appearance. The two other times that he showed himself he so illumined the medium's face, that all the circle plainly saw the spirit and Mr. Williams at the same time. I was holding the hand of the medium the whole time; so putting aside my clairvoyant powers, and useful, though somewhat unusual, gift of seeing everything perfectly in the dark, I can vouch for the fact that he never once moved, but sat perfectly still, and enjoyed the manifestations with the rest of us.

LOUISE LLANCORE.

25, Guilford-street, Russell-Square, W.C.

A MESSAGE THROUGH WRITING MEDIUMSHIP.

SIR,—The following communication was given me by "Azrael," one who rose to eminence on this earth; an eminence to be coveted, since it enshrined him in the loving hearts of thousands, to whom he endeared himself by a nature wherein benevolence, love of human kind, and compassion for the wretched actuated him ever to work for the alleviation of sorrow, and the reparation of wrongs. He has risen to his heavenly society, and gives me his spiritual name. The teachings he communicates through my hand are those of his society, or company, of spiritual teachers.

"In judging of God, the Divine Centre and Origin of Life, we can only judge from a human standpoint, and express our ideas in such language as is given us. We must reduce the great to the small, and, by analogy, form our opinions.

"Given a central fountain of life, we must have a surrounding something which it vivifies. In flowing forth, or emanating, it creates, or incorporates itself in forms, which become recipients of life from the very fact of existence. Spirit, in its essence, is necessarily creative; it is infinitely active, ever working to an end, and taking innumerable forms in this self-ultimation. A centre of spirit without this procreative power is inconceivable. An existence for self alone is self-destructive: therefore unproductive spirit, or an uncreative central soul, is an impossibility, a self-contradiction. Thus God, the Central Soul, being the beginning of all life, and possessing capacities of infinite love, must proceed out from Himself, and create that which may receive Himself—Divine life—in the fulfilment of His own being.

"Creative Spirit evolved from itself the universe; evolved in harmonious order systems of suns and planets. Proceeding out from its central self, it enveloped itself in substance, which became more and more dense, until reaching its last essential limit, it became bodies, forms, the universe of worlds. At the same time the nurseries, and nursing mothers of animal and human life. Upon the very face of creation we read the reason for its existence, that man, the Son of God, during his necessary peregrinations back to the bosom of God, from which he proceeded, may have appropriate abiding places, or homes, suitable for the lessons of Divine wisdom he has to learn, and made as far as possible upon the pattern of his last home or heaven. We may suppose it is the necessity of God to make man—the necessity for response, the necessity to feel the fulness of power, to feel it in His works; but not to have it dead, and unenjoying; to have it living, active, thinking, reasoning, feeling, loving, responding; thus flowing back again into the Divine bosom in the ecstasy of loving, grateful acknowledgment; then only giving satisfaction, supreme joy, and sense of fulness of Divine power. Glorious work! The only work possible for God; for as He is all in all, so must the flowing forth Himself, return back again still Himself; but covered with the glorious triumphs of His creative works, the victory over all that in the process of self-ultimation had arisen of opposite, false, and unhappy, from imperfection.

"Man on the material plane becomes necessarily the opposite to God. This is the inevitable result of His creation. The all-soul, creating, flows out of itself, and embodies itself in that which becomes opposite, external, but not necessarily opposing, or inimical. When spirit, by the processes of development, has reached the prerogative of free-will and human reason, then it possesses the liberty to become opposing, or inimical to God, the beneficent all-wise Father. But man so becomes from ignorance only. It is impossible that in his infancy the child should possess the wisdom of the father, hence man errs, or places himself in opposition to God, or all good, from the incapacity of his spirit just emerging from the lower animal incorporations, to conceive of God, or that which is divine.

"From the lowest point, the outermost verge of incorporation, spirit begins the return to the highest and innermost; ever striving back to harmony, or oneness with its divine origin; ever striving to overcome opposition; ever tending back again to pure spirit, divinity, God. The lowest, or outermost, is the most inert, the least expressive of spirit or life. From this point there is ever an upward tendency, an effort to throw off inertia, to expand into the most perfect power or capacity of active thinking, in short, spiritual life. The lower is first as the foundation, ground, or earth for the life-uses, happiness, and development of the next grade. It is as a matrix, and serves as nurse, providing all nourishment required for the new life it has produced. The lower ever serves the higher—the higher treads upon the lower, and makes it subserve to its necessities.

"Spirit in its growth, or expansion to higher life powers, individualises itself. When it is ready to throw off its lower, inefficient incorporations, a death of the body ensues, and the released spirit after a sufficient rest, during which it gathers strength, by a subtle inherent capacity, aggregates about itself the necessary materials for another earth body. This is in all respects adapted to the capacities and necessities of the indwelling spirit, which spirit so far individualised, enjoys the highest happiness in that form it is capable of experiencing. This new outward form exactly displays the stage of its progress so far towards the individuality, intelligence, and god-like powers of man. The four-footed beast is but the embodiment of an embryo spirit developing into the grander capabilities of man. The animal precedes the human, is the ground out of which the human grows or develops; but being the lowest must always be kept lowest, held down, subdued and conquered. The animal displays the budding of human mental or spiritual endowments alongside of the purely animal propensities, or the opposite to what is divine. But the animal is irresponsible, for it is incapable of conceiving a higher existence, and only displays its nature, innocent so far that it is not conscious of wrong-doing. It may be taught by the superior intelligence of man, and in its low condition learns also its lessons of self-conquest. But man, the highest animal, only obtains true and perfect manhood, which is angelhood, by the complete subjection, and by degrees perfect elimination of all the lower propensities necessarily inherent in his nature. For as there is a material ground, there is also a spiritual ground, from which the perfect flower divine soul must be developed, and this spiritual ground is the animal propensities, that which the higher must ever hold beneath and tread upon. Man having attained his highest spiritual condition, and risen to the celestial spheres, keeps for ever beneath him that spiritual ground through and by which he sprang into angelhood.

"Earths are meant to be, and should be, heavens to their inhabitants, but only the angelically-minded find them so. The human spirit makes its own heaven or hell, and it is opposition to God alone which is the origin of hell. Man is the only devil, and makes a hell about him as the natural consequence of averting himself from God or goodness. Separated from his body, a spirit, he becomes the tempter of beings in the flesh; for his unsubdued animal nature keeps him near the earth, and he seeks still the same bestial gratifications, which he may enjoy in participation with one he has successfully lured to commit the deeds he delights in. Thus he becomes a devil, opposing God.

"An evil man to the eyes of angels is surrounded by a hideous world of his own making, wherein his own hellish thoughts, lusts, and hatreds take correspondential shapes of ugliness, where the light is quenched in darkness, where the heat is infernal heat, and where the atmospheres are loathsomely offensive. It is evil man alone who transforms the earth paradises into hells, who destroys happiness, and produces ugliness. Hells are on earth in the hearts, and in the haunts of those who lead evil lives; who try to destroy within them the divine image of the Father. Their souls are linked to the spiritual hells, and we may say that the very breath of these pits of darkness has its outlet through them into the material world.

"Evil is the result of ignorance, and ignorance is unavoidable in the infancy of the human soul. The lowest, or most external from the divine centre, must be dark, dense, unconscious of its origin, or cause of existence, until by the verifying processes of the divine spirit of the Father, continually acting from his life-giving centre, it is redeemed from ignorance and error. Learning what it is to be human, it comes to recognise and acknowledge its origin, and to school itself in the full attainment of divinity, while passing through the necessary education of the earths. Obtaining the conquest over self, and the lower nature, rising into the spiritual condition of the angel, it ascends into heaven, and into a state of complete response—*oneness* with the Father."

CATHERINE WOODFORDE.

90, Great Russell-street, Nov. 23rd, 1877.

THE UNKNOWN IN MEDIUMSHIP.

SIR,—I am indebted to the kindness of a friend in England for a copy of your paper, just now at hand, of October 5th, in which "M.A. (Oxon)," confesses his inability to solve the problems to which I had invited his attention. I am not disappointed. Those problems admit of no solution that would not be fatal to the enthusiasm which animates his pen. The motive power of modern Spiritualism is what Christians call "saving faith," that is, "faith" in the *unknown*, which fabricates "the evidence of things unseen" (Heb. xi. 1).

The miracle before our eyes (of knowledge and chemical skill) is admitted. All else is unknown and unprovable. In no case can we know how many "spirits" are present, or their sex. We do not know where they originated, nor whether they bring to us any knowledge of persons, dates, and places, except those they learnt during their control of mediums; and thus, nine-tenths of the factors are unknown. I am not surprised, when one of the foremost devotees of this modern "ism" owns up to his inability to meet the issues raised in my previous paper. And while I concede the facilities of his pen, and his "familiarity with requests of all kinds, and from persons in all parts of the globe," it was, after this confession of inability, hardly necessary, perhaps, for "M.A. (Oxon)," to refer me to any newly projected volume of his "Researches" for any light on problems he does not understand, and which he could not solve if he did comprehend them, without an utter annihilation of his own faith in the unknown.

LA ROY SUNDERLAND.

Quincy, Mass., U.S.A., November 17th, 1877.

THE LIBRARY OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

SIR,—Some months ago, Mr. A. T. Peterson offered one guinea to be spent in books for the library of the National Association of Spiritualists, on condition that eleven other persons should give the same.

The statement has remained posted in the reading-room ever since, and only three names have been added to the list.

Mr. Peterson now makes a fresh offer, viz., that he will give five pounds to the above-named object, provided five others be found to give a like sum.

Smaller contributions could, of course, be received in addition, and a handsome amount be thus raised in aid of one of the best objects of the Association.

The offer is to stand open only until January 1st, 1878, after which, if not responded to, Mr. Peterson will withdraw from the engagement.

EMILY KISLINGBURY, *Secretary*,
British National Association of Spiritualists.

38, Great Russell-street, London.

THE EXPERIMENTAL RESEARCH COMMITTEE OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

SIR,—The chairman of the Experimental Research Committee of the National Association of Spiritualists wishes to announce that, in response to his appeal for funds for the purposes of that committee, he has received the following sums:—Mr. C. Blackburn, £10; Mr. A. Tod, £10.

The name of Mr. A. R. Wallace, F.R.G.S., &c., has been added to the committee.

E. KISLINGBURY, *Secretary*
British National Association of Spiritualists.

ANTIQUITY AND NOW.

SIR,—Socrates, presented as the "most wise and just" of his time, is, naturally, not so as regards the present time. "B" does not adopt his views, as explained in the recent article headed "Superiority of Experiment to Controversy." Are we to assume that Socrates, alive at this time, would have retrograded, and demanded that the spirit—the "I"—might be touched, handled, and appreciated by the material senses? To his friend's question, "How shall we bury you?" he answered, "Just as you please, if you can only get hold of me. I shall not remain with you, but depart."

While "B" ignores the facts of spiritual manifestations, the concluding sentence of his last article would be singularly apt to his position. "Can no modern Crito persuade the Socrates of the present day, wise and just though they be in their own opinions, also to sacrifice a cock to Esculapius in the shape of their prejudices against alleged facts around them?" It may be noted, however, that the sense in which "B" takes the last words of Socrates is not established, but is matter of controversy.

ENTITY.

WHAT TRUTH IS THERE IN ASTROLOGY?

SIR,—I would suggest that whilst the predictions of one astrologer upon the present war are alluded to, it might not be inappropriate to refer again to those of "Prospero," which you quoted from the *Pull Mall Gazette*, dated September 19th, in which this writer told us that the astrological import of the phenomena of the heavens for the 3rd of November "was one of the greatest menace." He says "there is a remarkable conjunction of Herschel with the descending node of the Moon, on the cusp of the eighth house, which seems to indicate some unexpected death of a nature to convulse Europe." Again, he says "the conjunction of the two malefics is on the House of Wealth." This may be taken to indicate financial collapse, or perhaps the failure of supplies of food and ammunition."

Now, sir, having anxiously watched for the happening of some event of grave import on or about the 3rd of November, I confess I was much disappointed to observe that nothing of importance took place at that time or anywhere near it.

Permit me to suggest a simple test of the value of astrology in the casting of naticities. Let some of your readers send to your paper the exact moment of birth of a friend, and challenge your astrological correspondents to give a personal description of the native with the leading events of his or her life. The public announcement of the accuracy of the astrologer's description will be a gratuitous advertisement for him that may perhaps compensate him for his trouble. I would suggest that the editor of *The Spiritualist* should himself select the native, since it must be clear that there is no collusion between the person proposing the test and those competing for it. Where the time is not known to the minute, I believe I am correct in saying that the astrologer requires the date of some striking event to verify it by. Pending the announcement of some more accurately ascertained time of birth, I might venture to give that of a lady born at Liverpool at 7 a.m. on the 8th September, 1848, who was married on the 21st September, 1871. I will also add that of a gentleman born at 11 a.m. on the 12th March, 1849, at Frankfort-on-the-Maine, who married on the 23rd April, 1874. If your astrological correspondents can describe the personal appearance of this native, and state what has happened to her since then, I shall have pleasure in stating whether they are correct.

FRITZ.

Manchester, 28th November, 1877.

FORM MANIFESTATIONS.

SIR,—In the account of the materialisation *séance* with Mr. Eglinton contained in your present issue, and testified to by Mr. Wallace, Mr. Tebb, and myself, it seems desirable to point out that the facts as related by us do not necessarily imply the actual materialisation of independent "spirit forms," since we have no proof that Mr. Eglinton was behind the curtain at the time these forms appeared.

It is possible these figures may have been transfigurations of the medium himself—stature, features, and clothing, being entirely changed.

But if this suggested explanation should in any case turn out to be the true one, the phenomenon of transfiguration is hardly less marvel-

ious than the actual materialisation of a distinct form while Mr. Eglinton was also visible, as testified to by Dr. Nichols in last week's *Spiritualist*.

Both of these classes of manifestation appear to me equally to imply the agency of invisible intelligences.

W. W. CLARK.

Dorking, December 4, 1877.

CLAIRVOYANCE.

BY THE LATE WILLIAM GREGORY, M.D., F.R.S.E.

MR. ATKINSON had mesmerised a young lady, the daughter of a medical man who resided many miles from London, where the young lady was. She became clairvoyant, but her father, who came to see her, would not believe in her clairvoyance. Mr. A. then requested him when he got home to do anything he chose, not telling any one, at a certain hour, and in a certain room. At the time appointed, Mr. A. mesmerised the young lady, and requested her to visit her father's dining-room. (It was at dinner time.) She did so, and saw her father and the rest. But all at once she began laughing, and said: "What does my father mean? He has put a chair on the dinner-table, and the dog on top of the chair." Mr. A. sent by the first post an account of what his patient had seen, which was received next morning, and in answer he was informed that she had seen correctly, for that her father, to the amazement of his family, had put the chair on the table and the dog on the chair at the time agreed on.

Mons. Sabine, chief of the station of the Havre Railroad, went a few days ago to consult Alexis, who when in somnambulism said, "You come about something lost in the service to which you belong?" "It is true," replied he. "You are employed on the Havre Railroad." "It is likewise true." (Mons. Sabine had not previously mentioned his business to any one.) "It is a basket that is missing, containing some little animals?" "They are—they are—leeches. You sent to inquire about the basket at Rouen and at Havre, and you have received no news of it? This is what has taken place. A traveller going to Havre by your carriages on the—the—the 11th of November, was greatly annoyed on arriving at his destination to find only one basket instead of two, which he had on setting off." "This is wonderful," said M. Sabine; "there were two baskets of leeches." "The train," continued Alexis, "on arriving at Rouen, left several travellers with their luggage, and one of the baskets was placed by mistake on one of the omnibuses going into town, and the conductor was surprised to find that no one claimed it. For fear of being scolded, he did not deposit the luggage in the warehouse, but hid it for some time in his stable; and while it was there, you wrote to Rouen and Havre about it, the reply being that it could not be found. A few days ago the conductor put it in the goods dépôt near the entrance, and beneath the first window on the right. You will find it if you set off to Rouen; only on account of the length of time that has elapsed, you will find about two hundred of the leeches dead." On the next day, M. Sabine returned from Rouen, having found the baskets at the place indicated by Alexis, with two hundred of the leeches dead.

In the autumn of 1845 Alexis gave a series of mesmeric *séances* to the medical men of Havre, each of whom was permitted to bring one friend to witness the experiments. One of them took with him Mr. Featherstonhaugh, the consul at Havre, who had come over the day before from California, and was a decided sceptic as to mesmerism. In order to test Alexis, Mr. Featherstonhaugh put in his pocket, enclosed in a box, a portion of a Japanese idol which he had picked up out of the wreck of a vessel from Japan, which had been lost on the coast of California during his stay there. On being asked by Mr. F., "What have I in my pocket?" Alexis answered, "It looks like a beetle, but it is not one, but a part of a Japanese idol with an inscription on it. You picked it up during a walk on the seashore in California, and thought at first it was some curious stone, but you afterwards perceived it was an idol which had been washed up from the wreck of a Japanese vessel that was lost on that coast a few days before."—*Gregory's "Animal Magnetism."*

A SHABBY-looking paper called the *Christian Herald* has been sent to us. It contains a long article ascribing Spiritualism to the Devil.

A SEANCE IN PRISON.

SPIRITUALISM has its dark, as well as bright side, as fully set forth in the San Jose (Cal.) *Mercury*. It appears from that paper that Bernal, who was incarcerated in the County Gaol for the stabbing of Officer Wampach, was one Tuesday night placed in the cell occupied by Tiburcio Vasquez during his imprisonment in the County Gaol awaiting his doom. Bernal is not the first prisoner who has been required to occupy this cell, nor is he the first who has in abject terror detailed to his fellow-prisoners and the jailers, accounts of his first night's experience in that dungeon.

Bernal was placed in his cell on Tuesday night, and on the following morning, when his attorney visited him in the cell, the first wish he expressed when left alone was to be removed from the cursed place; to be tried, hanged, or anything, only not to be required to pass another night alone within its walls. He stated in detail the facts which caused him to make the request. He says that about two o'clock on Wednesday morning he was awakened by loud noises of striking against his cell, some one knocking and chains clanking. All was quiet for a few moments, and then the noises again started, slowly and measuredly at first, but increasing in volume and rapidity until they were deafening and terror-striking. They again gradually lowered, and clearly through the darkness, near the door, he could discern the thin, light outline of a form, still and motionless, which gradually disappeared. The noises again sounded in the same manner as before, slowly at first, gradually deepening and uproarious, and then slowly subsiding, while, with their ceasing, in another part of the cell the same thin outline of a human form was first apparent, then expanded, for some minutes remained motionless, and gradually faded away into mist. The noises, rappings, and clanking occurred at three different times and after intervals of some moments, the apparition appearing at the end of each noisy disturbance. Bernal says it was awful and appalling, so much so that sooner than pass another night in such a place he would consent to be hanged. When the jailers heard of it they, of course, had Bernal removed, and placed in the cell with Madden, who had himself occupied Vasquez's cell, and got enough of it. Madden says that the first night he was placed in the cell he was in such a state of intoxication that, though he heard the noises, they did not cause any fear; but the second night he received the full benefit of what he had missed on the former occasion, and was satisfied that he could remain in the cell no longer. The other prisoners hear the noises, but only faintly, not in full volume. The prisoners can have no opportunity to perpetrate a joke upon the occupant of this particular cell, as they are locked up the same time as he is, and there are intervening cells between them. The prisoner who occupies the cell has no object in attributing these peculiar manifestations to Vasquez, because he does not better his condition by so doing. These are the facts, from which each one can draw his conclusions.

It appears that two reporters visited the cell in which these singular manifestations took place. They both said they did not expect to meet with success; but, according to their story, his ghostship treated them with all the respect due to newspaper men, and left nothing undone to make them feel that the visit was a profitable one. They were locked up in the cell, and were supposed by the prisoners to be under arrest for crime. All remained quiet until half-past ten, when the entertainment commenced by the sound of glass breaking against the wall, and continued with intervals throughout the night until four o'clock, the performance being varied and pleasing, consisting of raps, footsteps, and clanking chains, blood-curdling shrieks, and heart-rending groans. After the manifestations had ceased, the investigators lay down to sleep until let out by the jailer at 7.30 a.m. Both tell the same story, and say that they are puzzled as to the cause.—*Religio-Philosophical Journal* (Chicago).

THERE are many Spiritualists in Shanghai, but no strong mediums.

PROFESSOR BLACKIE, of Edinburgh, last week paid a few days' visit to Mrs. Makdougall Gregory, and attended a *séance* there. He was also present at one of Mr. Colville's trance lectures last Sunday.

DR. SLADE IN BERLIN.—Dr. Slade is still at the Hotel Kronprinz, Berlin, because at the last moment he received a telegram from M. Aksakof, asking him to defer his visit to St. Petersburg, four members of the scientific committee of investigation being absent on account of the war.

MR. JAMES REGAN, whose rapid cure of the dangerous illness of a child was recorded in these pages last week, claims to be more than a mesmerist. He claims to be a healing medium, acting under the influence of spirits while performing his cures, as was the case with Dr. Newton.

ANSWERS TO CORRESPONDENTS.

P.—Your letter is not worded with common courtesy, as regards the gentleman attacked therein.

C.—Your letter is not courteously worded. These pages are not intended to facilitate the throwing of hard words at each other by individuals.

X.—It is not a fact that competent investigators of the phenomena of Spiritualism do not appreciate the religious aspects of the question; our columns present ample evidence to the contrary. They are the most religious Spiritualists we know, but they are able to distinguish between quality and quantity, and to recognise the value of such religious utterances and ideas, as are good enough to hold their ground among intellectual people. They also present the best examples we have seen of the carrying out of the principles of Spiritualism in their lives. The *Banner of Light* recently by mistake acted unjustly to this journal, by putting into the mouth of the Editor of *The Spiritualist* opinions the reverse of those now expressed. The paragraph was taken from the letter of a correspondent, and not from one of our articles.

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